

## A Tribute to Pope Benedict XV.

THE MOST REV. PATRICK J. HAYES, D.D.

*A Pastoral Letter*

**B**ELOVED of the Clergy, the Religious, and the Laity: The annual appeal for Peterspence for this year of grace is somewhat overdue, because of my desire to present to clergy and Faithful the needs of our Holy Father, Benedict XV, as closely as possible to my departure for the Eternal City. I hope to leave for Rome, in the not distant future, to make my official visit *ad limina*, to kneel as the shepherd of New York at the feet of the Vicar of Christ, and, at the same time, to pray at the Tomb of the Holy Apostles, Sts. Peter and Paul, the sanctuary from which the Pallium-I bear as Archbishop was sent to New York by Blessed Peter's Successor, Pope Benedict XV, a little over a year ago.

Would that a better representative than myself of Catholic New York might have been chosen to unfold to the Supreme Pontiff the power, the glory, and the majesty of the Church in New York, with its thousand and more priests, with its thousands of consecrated religious, and its million and more of a Sacrament-loving and Sacrament-going Faithful; with its temples, schools, and charitable foundations of every kind; and, above all, with its sublime faith, its spirit of noble sacrifice, its patriotic service to country and its rock-ribbed loyalty to the Holy See.

One of the abiding blessings of my long association with our late beloved and lamented Cardinal Farley, was to learn and try to imitate his edifying example of loyalty, devotion, and filial attachment to the Supreme Head of the Church, the Vicar of Christ. Not out of worldly motive nor from traditional habit, did this strong characteristic of my beloved predecessor spring and grow with the years but from the dear venerable Cardinal's clear vision of the supernatural and Divine place Peter filled in the Church whose ministry Christ ordained to continue in the Successors of Peter until the end of time.

It is absolutely necessary for our Catholic people to

know the place the Pope occupies in the Universal Church, and in the world at large. Loose notions easily lead to false ideas on this matter. Of course, there is nothing else in the wide world, nor in the experience of man, comparable either spiritually or historically to the Papacy, in its beneficent influence, past and present, on civilization; in its unbroken unity and its unbreakable tenure of everlasting existence; in its fearless insistence on the rights of God and the rights of man; in its claim of Divine authority to teach and rule in the Kingdom of Christ on earth, under every sky and in every clime, in every age and among every people. "Go ye into the whole world and preach the Gospel to every creature" (Mark 16:15). "Going therefore, teach ye all nations" (Matthew 28:19).

Little wonder that the spiritually blind do not see, the spiritually deaf do not hearken to, and the spiritually ignorant do not understand this extraordinary headship and leadership in the Church of Christ. Surely to such as these the Visible Head of the Church is a stumbling block and often a rock of scandal, as Christ Himself has been to many an unbeliever in His Divinity and His mission.

The figure of Benedict XV on the Vatican hill must be viewed in the light of Divine revelation and of human history. The shadows his sacred person and exalted office cast across the centuries are shadows of light, not of darkness. The doctrinal and historic background against which stands the venerable Pontiff is Christ and Peter by Galilee's shores, when Our Divine Lord said to His disciples: "But whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the Living God. And Jesus answering, said to him: And I say to thee: That thou art Peter, and upon this Rock I will build My Church. And the gates of hell shall not prevail against it." (Matthew 16:15-18.)

Benedict XV is carrying on the commission, in our days from Christ to Peter and from Peter to the long line of Pontiffs in the Chair of the Fisherman. Our present Holy Father in turn will hand on to his Successor, through the Holy Spirit of God, the headship and the stewardship in the Church Christ instituted, with Himself as the Cornerstone of Faith and with Peter as the foundation of perpetual unity.

## THE CITY OF GOD ON EARTH.

It is impossible to conceive that Christ Our Lord would have constituted the Church without Divine guarantees of unity and visibility, of perpetuity and infallibility, of authority and obedience. There must be somewhere in the world the true Fold and the true Shepherd. There must be a visible Church with a visible Head. Only a united Christianity is right; a divided Christianity is essentially wrong. Where is the City of God on earth? Where the historic center and where the supreme Shepherd of Christendom? Where was the center in Apostolic days? Who was the Supreme Pastor in the days of the Caesars, or in the fifth, tenth and sixteenth centuries? Whose is the hand that has blessed and still blesses and whose the voice that has taught and still teaches "*Urbi et Orbi*," the City and the World? There is but one answer, namely, the Bishop of Rome as the Successor of Peter, the Prince of the Apostles. History clearly points to this fact, in the past, amid the ancient ruins of pagan Rome and the monuments of Christian faith on the banks of the Tiber. Our own eyes behold it, in the living person of Benedict XV, Shepherd of Shepherds, teaching and ruling the Universal Church, with his one united flock, the world over, by virtue of faith and discipline, though many be his flocks by reason of race, color and country.

The world position occupied by the Pope during the recent war is but another proof that Rome is the center of Christendom, and that the Vicar of Christ is the Divinely appointed Father of the world. Pius X, of saintly memory, weighed down by age and crushing labor, went down to the tomb with his paternal heart broken and bleeding over the outbreak of the European War, as he saw nations plunge as mad into all the horrors and sorrows of deadly combat for the gain of commercial empire and the supremacy of earthly power. Benedict XV was chosen his successor. Scarcely, in the long ages of the Church, has the horn of Divine unction been poured out on the Pontiff, as on our present Holy Father, at a crisis so momentous in history. From a worldly viewpoint the Supreme Pontiff seemed absolutely helpless. The poverty of Christ was his in full measure. The mighty of the world knew him

not. He was no more than Christ of old coming out of Nazareth in lowly Palestine. Other ages might believe in him, but not the twentieth century during a twentieth-century war.

Though the world thus spoke and thought, it was not long before the homeless, the fatherless, the captive, the suffering, and the afflicted felt otherwise by seeking help and solace through the Kingdom of Christ. War is necessarily farthest removed from the ways of mercy. War disrupts the lines of human communication of heart and home in a most violent manner. Military necessity seems the supreme master. There is, however, the Kingdom of God on earth, above all material barriers, and, as St. Paul says, it is not measured in terms of "meat and drink," but is "justice and peace and joy in the Holy Ghost." (Rom. 14:17). Military frontiers, war zones, and garrisoned fortresses can neither mark the boundaries nor invade the realm of Christ's reign in the souls of men.

As of old all roads led to Rome, so during the war all eyes turned to Rome. The Pope became a world issue and could not be ignored; to millions, a Father in God filled with the love of Christ; to many not of the Faith, a man of God moved with mercy for suffering humanity, while to others who understood not, an unwelcome and forbidding figure, if not a real enemy. Whatever the viewpoint, the fact was evident that the Vicar of Christ was powerful and rich in spiritual prestige the world over, and was succeeding where neutral embassies and world agencies of relief had met with failure. Emperors and presidents, kings and premiers, nations and individuals, rich and poor, great and lowly, sooner or later, besought Our Holy Father's interest in one way or another.

The achievements of Pope Benedict XV enshrine his name among the greatest of the Roman Pontiffs. His sublime example of justice and mercy, fortitude and tenderness, charity and patience has been an inspiration and a benediction to mankind amid the crash of thrones, the fall of empires, and the rocking of the social structure to its very foundations.

#### THE POPE'S WAR WORK.

A mass of documentary evidence has piled up in the

Vatican archives, which, when brought fully to light, will astound the world as to the ministry of mercy and service, spiritual and corporal, the Holy Father filled during these recent years. His paternal solicitude for all mankind, of every race and every creed, urged him to heroic efforts, with much success, to bring about the following: the exchange of military prisoners; the release of non-combatants; provision of hospital care for wounded and sick soldiers in famous health resorts in neutral countries; the deliverance from prison of fathers of large families; the repatriation of soldiers suffering from tuberculosis; the establishment and extension of postal communication between prisoners and their families; the opening in the Vatican itself of a bureau of information for families in search of missing soldiers; the observance of Sunday by soldiers as a day of rest; the suspension of hostilities for Christian burial of the dead on battlefields; the limiting of bombardment by aeroplanes to battle areas; the commutation of death sentence in many instances; providing material aid in food, clothing, and funds to starving babes and stricken families; pleading for the widow, the orphan, and the aged victims of war.

Even a still greater and more far-reaching contribution has been made by Benedict XV to the welfare and stability of human society. His official allocutions and public utterances have been the very embodiment of the eternal principles of right and justice, of peace and charity. His voice thundered above the roar of artillery in protest against might as the sole ruler of the world, and against military or civil authority that would brook no interference, and, while demanding absolute obedience from the subject, would itself refuse obedience to the higher laws of God. The principle of lawful authority and legitimate obedience was not only insisted on by the Supreme Pontiff, but exemplified in himself obedient to his sacred trust of teaching nations and individuals that the salvation of the world is to be found in the placid reign of obedience among all men, and in the exercise of authority in exalted service among the rulers of the earth. The Holy Father himself has been and is *Servus servorum Dei*, the Servant of the servants of God.

## PROTESTS AGAINST INJUSTICE.

Protest after protest issued from the Vatican during the war against repeated violations of right and justice. Benedict XV most solemnly condemned these acts of injustice "wherever and by whomsoever they were committed." He further proclaimed the inalienable right of nations to live and approved their legitimate aspirations for national life. He warned the mighty that "nations do not die." Invasion of neutral territory; bombardment of defenseless cities; deportation of non-combatants; reprisals were the occasions of strong protest from the Holy See.

Nor has the Supreme Pontiff, since the armistice, ceased in his efforts to restore an enduring peace to the world. He points out clearly the nature of that peace. It is not the peace of the victor who crushes the weak with the sword, and who seeks his own selfish interests, but it is a peace based on the principles and laws of equity and right, which God has written in the conscience of men, and which the religion of Christ has sanctioned and perfected. It is not the peace of the conquered and the oppressed, which leaves unsolved the great problems of the day, but it is the peace of strong freemen, who face the future with determination to overcome the difficulties that would interfere with the march of human progress. It is not the peace that leaves smouldering in the ashes of war, the spark of enmity and future conflicts; but it is a peace certain and abiding, inspired by justice and right, seeking to satisfy the legitimate aspirations of a people with respect to its national ideals. It is the peace that would re-establish in the world the reign of Christian charity and Christian civilization.

What comfort, security and happiness we, the privileged children of the Faith, must feel in Christ's gift of Peter to His Church in the sacred person of Pope Benedict XV! What should be our affection, our loyalty, our obedience to the Holy Father! God grant that we may be worthy to profit by his teaching office and his apostolic benediction.

Sorrowing and suffering humanity continues to appeal to the Supreme Pontiff for spiritual consolation and material help. He needs our assistance that he may feed the hungry, clothe the naked, shelter the homeless, and solace the sick. I have every confidence that the entire diocese,

priests, religious and Faithful will respond most generously to this Peterspence appeal.

Praying for every soul in the diocese all possible blessing, I am, with deepest fatherly affection,

Faithfully yours in Christ,

+ PATRICK JOSEPH,  
*Archbishop of New York.*

## Religion in Social Service

THE RT. REV. WILLIAM TURNER, D.D.

*An Address Delivered at a Social Welfare Conference,  
Buffalo, N. Y., December 10, 1920.*

IN the book of Genesis we read how Abraham stood before the Lord and begged that, for the sake of the fifty just who dwelt therein, the wicked city might be spared. And when he had received a favorable reply he made bold to plead for Divine mercy for the city in case a lesser number of just persons should be found in it. Then with growing courage, he reduced, so to speak, the terms on which the city might be spared until the promise was finally given, "I will not destroy it for the sake of ten."

It is in a similar spirit, it seems to me, that religion enters into social-welfare activity. Religion as I use the word, means the realization of certain values in human life which charity not actuated by religion overlooks. Religion holds God to be the greatest reality of all. It clings to the tenet that the spirituality of the soul is real, that eternity is a reality compared with which time is a transitory phase of existence. It teaches the supreme value of the things that belong to eternity, and consequently places an estimate on the human soul and its interests which transcends all mere earthly values and is not to be measured by them. When brought to bear on social-welfare activity, religion disturbs nothing, hinders nothing, hampers or renders more difficult nothing that science or efficiency includes in its program. It furnishes, rather, the inspiration, the soul, the vital force in social activity. For, by putting above all other considerations the value of the individual soul and its eternal interests, it does not condemn the promptings of human pity, it does not cast



contempt on the exact methods of the scientific worker, it does not exclude such considerations as civic welfare and decency, it does not despise any good motive that is merely human; but it organizes and articulates all these motives and methods, transfiguring them into something higher and purer and more enduring, into which they are subsumed without losing any of their force or effect. Religion does not aim to supersede any other motive in social work. It claims rather to elevate all lesser motives and breathes into them a purer, higher form of life. It neglects none of the tasks of scientific charity, it is as ready to feed the hungry, to clothe the naked, to shelter the houseless, to soothe the suffering, to console the afflicted. But in doing all these things it keeps ever in view the worth of the human soul and finds its warrant for all its activities in the promise of Christ, "As long as you did it to one of these my least brethren, you did it to me."

#### SCIENCE IN CHARITY.

The time is not so long gone by when the demand was for more scientific method in welfare work. As in manufacture and trade, in transportation and travel, in teaching and in all the other arts, so also in charity itself science asserted its legitimate demand for recognition. There was a time when, to take the example of teaching, anyone was considered competent to teach who had the requisite knowledge of his subject and a modicum of common-sense to guide him in imparting that knowledge. Nowadays, as you all know, a teacher must have professional training, and it is recognized that there are scientific methods of teaching founded ultimately on the psychology of the human mind, and especially on the laws of growth and development of the child mind. Similarly it was taken for granted that anyone who had a good heart and a fairly good head, and who, above all was actuated with a love of God and of God's poor, was competent to dispense charity and to conduct any kind of work for the welfare of the needy and the afflicted. Then came the realization that there are laws of the aggregate as well as the individual mind, that there are principles sociological as well as psychological, that there are methods and devices pe-



culiar to this sort of activity as well as to others, and science at once entered into the domain of social-welfare and charitable work. The advantages to welfare work were undoubtedly great. There is less confusion today, less waste of effort, less overlapping of work; there are fewer mistakes, fewer blunders. There is more smoothness of the machinery, so to speak, and above all more efficiency. Of course the change was not welcomed at once nor everywhere. And here let me pay tribute to the part played by enlightened statesmanship and beneficent legislation. As the functions of government came to be better understood, it was realized that the State has at hand the means which no other power has of enforcing such methods and principles in this matter as are well ascertained to be sound in scientific theory and effective in practice. There are, indeed, laws that hamper more than they help. But on the whole, it can be said that the State, here in our own country, at least, in safeguarding its own interests and the interests of dependents, has ruled wisely and well to the improvement of our methods of social-welfare activity.

We are, then, in an age of scientific charity. It is no longer a question whether religious workers shall conform. They have conformed, and speaking generally, they have conformed without detriment to their work. Science has its place in religious charitable work and no one deploras it, no one would have it otherwise. We have no need to fear it, rather should we welcome its aid. A generation ago there was some misgiving, some lurking fear that science might oust the spirit of charity and it was a Catholic poet who expressed his scorn of the relief bestowed: "In the name of a cautious statistical Christ." We realize now that science can be made the handmaid, and need not be the mistress of the spirit in charitable work.

#### RELIGION IN CHARITY.

The need of the hour, therefore, is not science in charity. The need is rather religion in charity. I do not say that science has ruled religion out; for that is not true; but I say that more science calls for more religion; for the ideal is a fair and proper mingling of both. Science, when all due praise has been given it, is cold. Its methods

are stiff and inclined to be pedantic. Its devices lack plasticity and are, therefore, in a measure, inapplicable to so fearfully complex a thing as a human soul. When card indexes, an essential device nowadays, and excellent in themselves, become the master, not the servant, in welfare work, the personality of the man or woman or child sinks into the background. How much is lost when the case of a poor unfortunate but altogether lovable little chap, dependent, wayward, defective, whatever he may be, becomes to the worker No. 2643 in file K No. 3. Of course I exaggerate. But I do not exaggerate the tendency, the drift, the danger that comes from being purely and coldly scientific.

Now, I know of no remedy for this danger except religion. But before I tell you what I think religion can do let me repeat what I said about what it does not do. It does not condemn or discard your index system. It does not discourage any effort you make to study this particular case, to tabulate the results, to label them, if you will, and to assign the unfortunate conditions to causes such as heredity, environment, adenoids, tonsils, parental neglect, or, in general, the "sins of the fathers." You may even be justified in putting down wrong religious influences as a cause, or right religious influences wrongly applied. Religion does not discourage such thoroughness of investigation. And then when you come to the remedies, better food may be indicated, a healthier environment, better clothes, cleaner habits, closer personal attention in school, or even the surgeon's knife. To all this religion has nothing to say, except to approve. Religion detracts nothing from science in charitable work.

That is, of course, when science keeps within its own sphere. When science, or false science, suggests methods and devices that are immoral; then, of course, religion intervenes. Fortunately I can make this point clear without hesitation. For, so far as I know, our charity workers in this city (Buffalo) are guiltless of the charge. But elsewhere I have reason to believe that under the guise of charity, advice and instruction have been given to some of our immigrant women in the matter of family restriction. Recently Mr. Chesterton in his own inimitable manner presented the problem of birth-control. He says:

There are ten little boys whom you wish to provide with top hats and you find there are only eight top hats. To a simple mind it would not seem impossible to make two more top hats . . . The modern mind is that which says if we only cut off the heads of two of the boys they will not want hats and the hats will go exactly around . . . It makes comparatively little difference to the ultimate logic of the question that we are talking of little boys forbidden to live, and not of little boys condemned to die.

Admirably expounded. The whole enormity of birth-control is here exposed. For it is a false science that puts economic necessity before the right to live. A social worker has no right to do this under the guise of instruction in thrift or domestic management. To do so is a procedure which it is difficult to characterize without becoming vehement, and I am glad to say that, in an instance which was related to me, non-Catholic as well as Catholic patrons of social welfare resented this abominable criminal use of the sweet name of charity.

#### RELIGION'S AIDS TO SCIENCE

Let us, then, see what religion does to aid science in social welfare work. In the first place, religion sets a higher motive before the social worker. Science, left to itself, is exact, methodical, but lacks the loftier idealism. Its standards are noble, but not the noblest. It leans on principles of economy and social efficiency. Of necessity, it cannot reach out toward the full spiritual development of its opportunities. This defect religion supplies. The motive of religion completes that of science; its ideal adds the element of the supernatural, since it views the recipients of its beneficence as children of God and heirs to the Kingdom of Heaven. It considers love of one's neighbor to be part of the virtue by which we love God. "Christ is all and in all." The poor are "the poor of Christ," the afflicted are those whom God has commended to our care, little children are His best-beloved. Moreover, religion supplies a definite moral motive in charity work. It teaches that every act of charity has its special merit and reward. Even though charity fails, even though it be misdirected, even though it be abused by the recipient, the merit is

there and the reward may be hoped for so long as the motive is pure. The impulse to give is a noble trait, it is a characteristic of the noblest and the best. But as a merely human instinct it may fail of its effect, bringing discouragement and the final despair of attaining results. Inspired by the religious motive, this impulse becomes firm and sure of itself; it has its reward in every case. For though the object of charity prove unworthy, the giver finds consolation and assurance in the words, "I was hungry and ye gave me to eat, thirsty and ye gave me to drink." Again, the religious motive best secures those qualities in the social worker which insure success. It gives courage, it gives sincerity, it gives humility, it gives the widest sympathy, it gives disinterestedness, it gives the spirit of self-sacrifice and more frequently than any other motive, it inspires a heroism that does not stop at the sacrifice of life itself. I do not say that other motives never produce this heroism, but I say that religion does it more frequently, nay in thousands of cases that the world never hears of, that are known only to God Himself.

Finally, religion aids scientific charity by helping to eradicate the sources of distress. These are many and varied, and science is competent to deal with most of them. But among them, chief among them perhaps, are the inordinate love of wealth and the lack of social responsibility among those who possess wealth. Crime, too, and lack of thrift are sources of individual need. With all these religion can deal in a manner direct, peremptory and authoritative. What other power can reach the conscience of the individual, and show him his responsibilities? At least, what power can do that so effectively as religion? Socialism, which denies the right of the millionaire to his riches, overshoots the mark. Religion admits the right, but emphasizes the truth that with that right is associated the idea of stewardship. It teaches that he who has a just title may possess undisturbed, but it points out that the love of money is the root of all evil, and that he who has is bound by Divine law to give according to his means. Religion teaches industry, sobriety, moderation; it curbs extravagance in the rich, and covetousness in the poor, and so applies to the evil of unrest the only remedy that can heal the disease from which crime and poverty spring.

Scientific charity is never so scientific as when it welcomes the aid of religion in removing the causes of distress.

#### RELIGION TEACHES PURITY

By way of illustration let me mention for a moment that evil which is a virulent cancer in our city life, and which we refer to as the social evil. This is a source not only of sin and moral depravity, but a prolific source also of many physical, domestic and civic evils, and of distress. City laws may be framed, vice squads may be organized and equipped, "control" may be exercised in one shape or another; but it finally comes back to religion to educate the individual conscience, to teach an abhorrence of this particular sin, to warn in terms of Divine wrath, and above all to inculcate a love of purity by those means which are peculiar to religion, which, while enlightening the mind, strengthen the will against temptation, and, taking advantage of the idealism of youth, turns the emotions and the sentiments toward what is clean in thought and word and deed. By helping to remove this terrible source of distress religion most effectively contributes to social welfare.

Now religion, like every other thing that is good, may be abused. And religion may be abused in social-welfare work. Religion is abused when it is made a cloak for inefficiency. There is no reason why the religious worker should not welcome all the aid that science can afford. Religion should not be made an excuse for slipshod methods or indiscriminate giving. Though its motive is supernatural, its devices should be practical and come up to the standard of technical efficiency. Religion is abused when it supplants individual charity. There was something fine in the old idea that the actual personal handing out of food or alms to the poor brought somehow a special blessing to the giver. This kind of relief is now performed by organization, and much better performed. But it would be a pity if the individual considered that after his contribution to the organization is made, his relation to the less fortunate ends and his duty is done. Neither organized charity nor organized religious charity should deprive the individual of doing his share from time to time in his own way, and best of all, in such a manner that only the Father

who seeth in secret can reward him. Religion is abused when it becomes overzealous. It is right and proper that religion should seek the benefit of souls. This is its duty and its prerogative. But when it ceases to "play fair," when it takes advantage of economic need in order to make converts to some particular sect or church, we have the abuse of religion, a particularly reprehensible abuse which goes by the inelegant but expressive name of soup-erism. You all know where the name originated, and in what circumstances, and how little success souperism had in the land of its origin. Of course, anyone who is strong in his own religious convictions will try to make converts. That is right and fair, so long as his methods are right and fair. To attract by argument, by the appeal of music, of ceremony, of architecture and its sister arts, above all, to attract by the example of one's own Christian life, all this is what every man or woman may do without blame. But to take advantage of the distress of another in order to induce him to change his religious faith or church-allegiance is to use means which are not fair. Public opinion condemns it, common decency condemns it, and our mode of speech characterizes it with the contempt which it deserves by calling it souperism.

#### USING RELIGION SINCERELY

But our concern is not with those who abuse religion; it is rather with those who use religion sincerely and fairly, and of such may we truly say that they bring to scientific welfare work an element and a factor that are beneficial. Such workers welcome every advance in the method of charity work, and willingly contribute their share, which is inspiration, elevation and the robust will to conquer all difficulties. It was in the days of exclusively religious charity that what we now call scientific methods were first discussed and approved by a Catholic writer named Vives, and, as a matter of history, it was a Catholic organization, the Society of St. Vincent de Paul, that first applied scientific principles along the lines of the present practice. Here, today, in the city of Buffalo, religious workers and those who find inspiration in ideals purely social and civic, work side by side, in mutual appreciation and toleration, with only such rivalry as is healthy and helpful. When the

plaint of distress is heard, when poverty and sickness and want stretch out their pleading hands, then Catholic and Protestant and Jew and the representative of merely civic or patriotic endeavor, turn with equal promptness and, according to their resources, dispense of the means furnished by the more fortunate to meet the wants of those whom fortune has not favored. And so may it always be, religion aiding natural humanitarian effort, and science aiding both in the noblest of all endeavors, the effort to benefit suffering humanity. Science shall continue to point the way and to contrive the best and most practical methods, the kind heart shall hearken to distress, the generous hand shall give of what it has to bestow, while religion shall lend the impetus of its loftier ideals, strengthening the appeal of civic charity for more generous workers and more abundant resources by repeating to each generation: "Lay not up to ourselves treasures on earth where the rust and moth consume and where thieves break through and steal—but lay up to ourselves treasures in heaven . . . For where your treasure is, there is your heart also."

## Mayor MacSwiney's Inaugural Address

I CAME here more as a soldier stepping into the breach than as an administrator to fill my post in the municipality. We see in the manner in which the late Lord Mayor was murdered an attempt to terrify us all. Our first duty is to answer that threat in the only fitting manner; to show ourselves unterrified, cool and inflexible for the fulfilment of our chief purpose—the establishment of the independence and the integrity of our country and the peace and happiness of the Irish Republic. To that end I am here.

I was more closely associated than any one here with my late murdered friend and colleague, both before and since the opening of the Irish war for independence, in prison and out, in the common work and love for Ireland down to the day of his death. This is the reason I take this place. It is, I think, a fitting answer to those who struck him down.

Before election we discussed together in an intimate way



everything touching our common work together since that hour in Easter week when we lay together under the enemy's guns. We discussed what ought to be done and what could be done, keeping in mind as in duty bound, not only the ideal line of action, but the line practicable at the moment as well. It will be my duty and steady purpose here to follow that line as faithfully as lies in my power to do.

I would recall some of my words the day after our first meeting after his election as Lord Mayor. I realized that most of you in the minority here were loyal citizens of the Irish Republic, if the English army of occupation did not threaten your lives, but that you lacked the spirit and the hope to join with us in the fight to complete the work of liberation so well begun. I allude to it here again because I wish to point out the secret of our strength and the assurance of our final victory.

This contest on our side is not one of rivalry or vengeance, but of endurance. It is not those who can inflict the most, but those who can suffer the most, who will conquer, though we do not abrogate our function to demand that murderers and evil-doers be punished for their crimes. It is conceivable that the army of occupation could stop our functioning for a time. Then it becomes simply a question of endurance.

Those whose faith is strong will endure to the end in triumph. The shining hope of our time is that the great majority of our people are now strong in faith. To you, gentlemen of the minority here, I would address a word. You seem to be hypnotized by the evil thing—usurpation that calls itself government. I ask you again to take courage and hope. To me it seems—and I do not say it to hurt you—that you have a lively faith in the power of the devil, but little in the power of God.

God is over us in His Divine intervention, we must have perfect trust. Any one surveying the events in Ireland in the past five years must see that it is approaching a miracle how our country has been preserved during a persecution unexampled in history, culminating in the murder of the head of our great city. God has permitted this to try our spirit; to prove us worthy and noble and to prepare us for a great and noble destiny.

You among us who have no vision have been led astray by false prophets. I will give a recent example: Only last week in our city, a judge, acting for English usurpation in Ireland and speaking in the presumptuous manner of such people, ventured to lecture us and uttered this pagan sentiment: "There is no beauty in liberty that comes to us dripping in innocent blood."

At one stroke this judge would shatter the foundations of Christianity by denying beauty to that spiritual liberty that comes to us dripping in the blood of Christ crucified. He, by His voluntary sacrifice on Calvary, delivered us from the domination of the devil when the pall of evil was closing down and darkening the world.

The liberty for which we strive today is a sacred thing, inseparably entwined with that spiritual liberty for which the Saviour of men died, and which is the foundation of all just government. Because it is sacred, and death for it is akin to the sacrifice on Calvary, following far off and but constant to that Divine example, in every generation our best and bravest have died. Sometimes in our grief we cry out the foolish and unthinking words: "The sacrifice is too great."

But it is because they were our best and bravest that they had to die. No lesser sacrifice would save us. Because of it our struggle is holy. Our battle is sanctified by their blood. Our victory is assured by their martyrdom. It is not we who take innocent blood, but we offer it, sustained by the example of our immortal dead and that Divine example which inspires us all for the redemption of our country.

Facing our enemy we must declare our attitude simply. We see in their regime a thing of evil incarnate. With it there can be no parley any more than there can be truce with the powers of Hell. This is our simple resolution. We ask no mercy and we will accept no compromise. To the Divine Author of Mercy, we appeal for strength to sustain us in our battle, whatever the persecution, that we may bring our people to victory in the end.

The civilized world dare not look on indifferent while new tortures are being prepared for our country or they will see undermined the pillars of their own Governments and the world involved in unimaginable anarchy. But if

the rulers of earth fail us, we still have refuge in the Ruler of Heaven, and though to some the judgments of God seem slow, they never fail, and when they fall they are overwhelming.

## Catholicism the Only True Religion

**T**O a correspondent of the *Bombay Examiner* who asked: "What makes a Catholic think his religion the only true one?" Father Hull answered:

The Christian religion is the only true religion—first, because Christianity makes this claim for itself; and, secondly, because this claim is proved to be sound. The two points, of course, have to be taken together. Mere claiming is not enough unless the claims are proved to be sound.

The Christian religion claims to be the only Divinely revealed religion which God wants every man to embrace as soon as he knows of it. This you can read in the New Testament. Christ claimed to be in the first place a messenger from God, to draw all men to Himself as His followers and disciples. He claimed to found a spiritual kingdom which was to consist of His followers. He claimed to be the Redeemer of mankind, who died for their sins, so as to reconcile them to God. He founded His college of Apostles, and told them to teach all nations, baptizing them into His kingdom without any exception. He said that he who believeth and is baptized shall be saved, and he who believeth not shall be condemned. This account of the claims of Christ's religion could be very much elaborated, but these are the outlines. The Apostles went forth to their task, and taught clearly Christ's doctrines. They preached His death for the redemption of all mankind, and declared that there was no other name under heaven by which men could be saved.

So far for the claim, which the Catholic Church, the commissioned messenger of Christ to mankind throughout the ages, continues to make in the name of Christ, its founder. People may deny the *soundness* of the claim, but they cannot deny that the claim was made by Christ and by His disciples, and is still made by the Church today.

Whatever may be the case with other times and other nations and other individuals, at least the Christian message has now been presented *to you*. And if I can show you reasons why you should take it seriously and ponder it then it does not matter in the least about these various objections, which merely give matter for speculation and controversy, and distract attention from the vital issue. The vital issue is this: The Christian message has reached *you*. . . .

Let me begin by pointing out that it is not necessary to discuss what truth or falsity there may be in other religions. Every religion contains some truth; and so far it is good in itself, even though there may be a mixture of falsehood in it also. Even if all the other religions in the world contained no falsehood this would not interfere with the claim of Christianity to supersede them. Those religions might be true as far as they go; but Christianity contains everything that is good in them, and adds something more—namely, a special revelation of higher truth. It moreover achieves something additional, for it provides a Divinely appointed means of getting out of sin and securing reconciliation with God, and an elevation of man to a higher relation to God and a higher eternal destiny through grace.

Hence, even assuming that all existing religions were good as far as they go, the introduction of Christianity at once throws them into the shade. It gives to a man religious advantages which otherwise he could not attain. More than this, it offers to man a gift which he cannot do without. God no longer leaves mankind to its own religious devices. Instead of that He provides man with a perfect religion, and makes it incumbent on man to abandon all imperfect religions and embrace the perfect one. In making this gift God does not leave it optional to accept it or reject it. It is not merely a gift, but a necessary means of salvation.

Before Christianity was offered to mankind men obviously could not be blamed for not being Christians; but since Christ has come upon earth and founded His kingdom as the one sole way of salvation it becomes incumbent on every man to embrace that religion if he wants to be saved. Salvation is not a thing we can claim

as a right, for we have all forfeited it by our sins; and if we want forgiveness of our sins we must take the means which God has provided us with; otherwise we cannot expect to be forgiven. Hence, however good and useful other religions might have been before Christianity came they cease to be good or useful if a man continues in them, rejecting at the same time the higher religion which God has instituted as the only religion by which men can in future be saved. . . .

It is not enough to look upon Christ as a messenger of God among others, such as Buddha, Zoroaster, etc. Even assuming that these great religious leaders were messengers of God in their own way, Christ must be viewed as the ultimate and supreme messenger, conveying the final and perfect message which God wishes to supersede all others and to serve for the whole world.

Even if Christ were not God incarnate, but only a human messenger, this would hold good; for He undoubtedly intended His message for the whole human race, and made it necessary for all mankind to embrace that message if they wished to be saved. As a matter of fact, however, Christ claimed to be God incarnate. Such a claim would be most blasphemous if it were not true. It would be the claim either of a consummate rogue or a hopeless madman. But no one can read the Gospels without seeing that Christ was altogether sane and altogether holy. He made His claim calmly, coherently and without the least pride or arrogance. You only have to read the Gospels in a religious and humble disposition to feel impressed with the nobility and greatness and holiness of Christ's character, and to be attracted to Him, and inspired with a trust in Him, and to feel that everything good is bound up with devotion to Him. . . .

I may add that no man becomes a Christian by merely choosing according to taste between one religion and another. He may, of course, get into the Church that way, but so long as he retains that view he has not got the right standpoint. The right standpoint is what we have described before. Christianity is the one religion which God has promulgated to supersede all others as the only religion a man ought to belong to, and the only Divinely instituted way of salvation.